PATRIARCH ATHENAGORAS
2400 RIDGE RD
BERKELEY CA 94709-1212
RECEIVED
SEP 1995
LIBRARY - P.A.O.I.

SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 44th year

Volume 44, No. 5 ISSUE 520 **SEPTEMBER 1995** **35¢ Per Copy**

CATECHISM

As the new Church year begins in September and religious education classes start up again, attention is drawn to the subject matter which must be included in our Orthodox schools.

Catechism must again be a part of the curriculum for it deals with the Divine and Sacred and tells us what we are required to believe.

The earliest statements of Orthodox belief are to be found in the dogma expressed and confirmed in the years of 325 and 381. These are found in the Nicene Creed: "I believe in one God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible." This is followed by 11 more statements of belief and then the 12th which is the last: "And (I believe) in the life of the world to come. Amen." This Creed is also called the Symbol of Faith. It took hundreds of Holy Fathers of the early church and 56 years to complete the Creed which we use to this day as an absolute requirement of belief for Orthodox believers.

Catechism also includes the mysteries to be celebrated. These are commonly referred to as sacraments. These mysteries are to be celebrated for our sanctification and salvation. They are: Baptism, Christmation, Eucharist (Communion), Penance (Confession), Holy Orders, Matrimony and Unction. Catechism details how, when and where they are to be administered to Orthodox, how the recipient is to receive them and the purpose for them. For example, it tells us that to receive Penance (Confession) we are to read required prayers and meditations before and after receiving the mystery which is then followed by receiving the Eucharist (Communion). Communion is also to be preceded and followed by prayer and meditation. In addition, in catechism we are taught to practice certain fasting and abstinence laws and to follow other rules of guidance and procedures.

(Continued on Page 27, Col. 1)

When we lift our voices each in place,
May our souls soar up to Thy throne of grace;
And in our singing God be glorified
The lost be won, the needy satisfied.

NEW YEAR FOR ORTHODOX

We celebrate the beginning of the Church New Year on September 1/14. This means that the Church Cycle of feasts and fasts in the books of Mineya start with this day. The Mineya is a set of twelve volumes, one for each month of the year. It contains different prayers for each day of the year. At one time the civil year also began on this day.

Every day in the Orthodox Church is dedicated to the memory of some person or event. They are listed in the Mineya and during the Vespers, Matins and Divine Liturgy special prayers and hymns are taken from the Mineya, which tell about the life of the saints or events of the day. A person who has the privilege of attending daily liturgical services becomes attuned to a more spiritual side of life as they have the example of the saint of the day to sustain them.

On September 1/14 the gospel reading is from the 4th chapter of Luke, verses 16-22. Jesus had just spent 40 days in the desert wrestling with the devil when he returned to his hometown, Nazareth. He went to the synagogue on the Sabbath Day and when he stood up to read, He was given the passage from Isaiah 61. This is included in the Luke reading. This passage contains the following: "Because He anointed Me … . To proclaim the acceptable year of the Lord." So we see that in the synagogue on this day Jesus announced to His people that through Him the ancient prophecies of Isaiah are realized. Imagine their shock! The time had come for Jesus to set in motion a new way of life for us all, God's Kingdom on earth. So we see that Sept. 1/14 is the beginning of the new Church year, a new year in the life of our Church. This is the day

(Continued on Page 27, Col. 2)

A SACRIFICE OF PRAISE

When good things happen to us, it is easy to be thankful, but in the hard times it requires real discipline and sacrifice to offer praise. And yet there is no sweeter music in all of Heaven than the words of praise that come from a broken heart.

Basically, the sacrifice of praise (Hebrews 13:16) is meant offering adoration to God, even in the midst of hard places, even in the midst of the things that hurt and sting, the things that bring us down into the slough of despair. It is deliberately turning our eyes away from our difficulty and the pain, and placing our focus directly on God Himself.

The greatest example of the sacrifice of praise is seen in the life of Christ. His total joy was in His absolute surrender to the will of the Father. This meant the CROSS. On the eve of the crucifixion He sat with His disciples in the Upper Room and did two things:

1. He took bread and gave thanks; and,
2. He sang hymns of praise. One of these was Psalm 118:24 (which is now sung at the Pascha/Easter Service). "This is the day the Lord has made; We will rejoice and be glad in it."

So we see that just before His cruel death, Jesus offered the Sacrifice of Praise. WHAT A POWERFUL PATTERN FOR US!

The sacrifice of praise takes our eyes away from our sorrows and defeat to Jesus Who is our Victor. We have the Victor in our hearts so that we might have the victory in our lives.

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased." (Hebrews 13:16, 17)

We can see from this that we are to praise God in prayer and try to get out of ourselves by doing good and being involved.

There is a prayer which is called a

(Continued on Page 27, Col. 2)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $6.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

CHRONOLOGY

SEPTEMBER 1995

THE NEW ENGLAND DIOCESE of the OCA publishes a newspaper which carries much church news. Write to ONE, 95 Butternut Lane, Southington, CT 06489 and enclose $10 for a one-year subscription.

A CHURCH BUILT IN 1596 has suffered through many disasters now needs assistance to be rebuilt after its last destruction by the anti-religious regime. The Presentation Church in Caracal, Romania (100 mi. west of Bucharest) appeal may be answered by writing to Annunciation Church, 37 Washington St., Natick, MA 01760. Funds should be made out to Romanian Orthodox Church Appeal.

DO YOUR FRIENDS A FAVOR. Give them a gift subscription to The Orthodox Herald.

ONE CHURCH, 158 Stiles St., Elizabeth, NJ 07208 has articles and letters concerning the acceptance of the Ukrainian Orthodox Church, headquartered in Bound Brook, NJ. Order this copy for $3.

TAPS for Fr. Michael Draovich, USAF Chaplain who died on July 16.

TWENTY-FOUR JAILS IN SLOVAKIA have been provided with Christian literature, videos and audio programming through the local radio network through the Trans World Radio, which went on the air in December through a direct broadcast satellite system.

THE CARPATHO-RUSSIANS in Ukraine, Poland, Slovakia, Czech Republic, USA, Yugoslavia, Romania and Canada have formed an organization which holds World Congresses every two years. The first one was held in 1991 in Medzilaborce, Slovakia, the second in Krynicia, Poland and the third in Ruski Krstur, Serbia in May, 1996. The next one will be held in Budapest, Hungary in 1997. Projects being worked on are: a map of all villages and settlements which existed in the 19th and 20th centuries, a normalization of the Carpatho-Rus language, an anthology of poetry and prose and feasibility study for establishing economic ventures. It is sad that no information is obtainable prior to the meetings so that they could be attended by interested Americans.

THE ORTHODOX CONFERENCE ON THE ENVIRONMENT will meet from Nov. 3-4 at the Holiday Inn in Baltimore, MD. A blessing of the waters at the harbor will take place on Saturday at noon. Discussions will "help our churches to understand and recommit themselves to the care of creation in the context of the biblical, liturgical and ethnical tradition of the Orthodox Church." Contact Orthodox Conference on the Environment, 475 Riverside Dr. Rm. 572, New York, NY 10115.

ON 29 JUNE Patriarch Bartholomeos and Pope John Paul II served the main altar at the Vatican in St. Peter's Basilica. The Pope and Patriarch walked the length of the church side by side and served the first part of the Liturgy Mass together. They said the Nicene Creed in Greek. The "filioque" was omitted. They both gave a sermon. Communion was not shared. Following the service, the Patriarch joined the Pope on the central balcony from where they blessed the crowd below. To the best of our knowledge, no instructions have been received by priests under the jurisdiction of the Patriarch concerning co-celebrating with Roman or Greek Catholics on the local level.

GREEK CATHOLIC PATRIARCH MAXIMOS V in a public statement made in Lebanon deplored the plight of Christians in the Holy Lands, especially those in Israel and in Israel-occupied territories. He appealed to Christians around the world to assist them. Christians in these areas now are only 2.2% of total population. Their number is rapidly going down because they are emigrating as they are restricted as to education, employment, etc. To accelerate the diminishing numbers, Christians from the outside are not allowed to settle permanently in the Holy Land. The full text can be read in Eastern Churches Journal, Spring 1995, PO Box 146, Fairvax, VA 22030.

RUSSIAN ORTHODOX LITURGICAL music sung in Slavonic was recently featured on the Mormon Tabernacle TV Hour. The Cambridge Choir of California was directed by John Ruggiere. One exception to the Slavonic was "The Lord My Shepherd Shall Prepare" sung by the Tabernacle Choir in English to the tune of "Kol Slaven."

A CRUSADE WAS HELD at the Palace of Culture in Murom, Russia for eight days in April by Evangelist Clyde Dupin. Team members also conducted street evangelism, and visited schools, prisons, orphanages, and hospitals. They distributed 8,000 Bibles. Nine thousand people attended the crusade meetings and more than 3,300 "made decisions for Christ." Mr. Dupin said: "I believe Russia is the ripest field in our world today. I plan to return to Russia as often as possible while the doors remain open to the Gospel."

AN ORTHODOX MISSION TEAM will go to Haiti from Nov. 1-17. All Orthodox over 18 are eligible. Your cost is $1400, all inclusive. The goal is to provide a visible expression of love, unity and support while working side-by-side with members of the Haitian Orthodox community. For info contact Andrew Lekos at (904) 829-5132 or write PO Box 4319, St. Augustine, FL 32085.

A NUN, Sister Leonette Kaluzny, has been appointed to as the first non-clergy parish administrator in the history of the Roman Catholic Archdiocese of Chicago. She will do everything a priest could, except (sacramental duties such as) celebrating mass and hearing confessions. When parishioners of St. Fidelis Parish asked her how she would like to be addressed, "They asked, should they call me 'Sister,' 'Pastoral Coordinator,' or what," Kaluzny said, "I told them, just call me 'Pastor'."

•Catechism

Catechism also covers the Ten Commandments and the Lord's Prayer. It explains the commandments and breaks down the Lord's Prayer into seven petitions which it explains. It then examines the two primary duties of an Orthodox believer and instructs us in the Beatitudes.

We might broadly say that catechism gives us knowledge of things that lead to our salvation or damnation and eternal punishment. It teaches us how to avoid that which is destructive. The central core concerns our conduct as Orthodox Christians to God, our neighbors and ourselves.

Our attention to catechism is stressed in the litany for the catechumens which we pray in each Liturgy. We pray for those who are studying catechism and for ourselves.

There are other parts included in most Orthodox Catechisms that are not noted here but it would be good for every Orthodox to look at their catechism book now and then and refresh their memory.

At one time, catechism was considered so important that every Friday, the parish priest came to the parish school to teach catechism. Later, one of his responsibilities was to go to released time and teach in the public schools.

Now too often, catechism is neglected and various teaching methods are substituted. This gives children a smattering of knowledge about various things but lacks the structured format of catechism from the first question: "Who are you?" The answer: "I am a child of God." Catechism builds on this concept.

PRESS FUND

We are most grateful for those who helped us during these warm summer months. Our cost this last month seemed to go up with the temperature which hovered around 90 for weeks. Thank you again/Spasebo – Dorothy Demianovich, Anna Kapuska, Mary Kochmaruk, Irene Allen, Jayne A. Richards, Peter Romanchak, Helen Cudlic, Mary A. Carmack, Helen Lesko, William Soltis, Elizabeth Patnychuk, Ann Smolak, Dr. and Mrs. Alexis Shelakov, Daria Teter, MD, Cherie M. Carroll, Ethel Watlock, Anonymous (3), Russian Orthodox Catholic Women's Mutual Aid Society. Olga Peck wishing Matushka Nina improving good health. Mary Homa in memory of son and brother Ronald Nicholas Homa. Fr. and Matushka Stroyen in memory of Mary Hanisak who died July 7 at age of 102. Metro Shafran in memory of beloved wife Helen who died June 25 at age of 78.

•A Sacrifice of Praise

Kondak, which is sung on this Holy Day, the Elevation of the Holy Cross (Sept. 14/27) which you can change for meditation use: "As You were voluntarily crucified for my sake, grant mercy to me who is called by Your Name, a Christian. Make me an Orthodox Christian happy to know that by Your power I may be granted victory over my problems and troubles because You gave me freely the tool which cannot be overcome – Your weapon for peace of soul."

•New Year For Orthodox

on which we mark the formal beginning of Christ's ministry.

The reading of Luke 4:16-22 says more. It tells us that in His inaugural address, Jesus said His mission included healing the brokenhearted and preaching deliverance to the captives. Their regret, their mourning, and their disheartened spirit were to be overcome by "good tidings." (Isaiah 52:7) The result: praise and gladness. All this that God might be glorified.

In the beginning of this New Year, we should make resolutions – not those we make at the beginning of the Civil Year on January 1, which usually include such things as to exercise more and to eat less, but resolutions based on the reading which will take us outside ourselves and help us advance spiritually.

****

Do you hoard resentment:

For if ye forgive me their trespasses, your heavenly Father will also forgive you. (Matthew 6:14)

Vengeance is considered by some people a sacred duty. They feel that to surrender to ill will is a sign of weakness, and they are a little ashamed when they forgive a wrong. Resentment, however, ought to be thrown away as one would dispose of garbage. Imagine a housewife who took pride in never letting any of her kitchen waste be carried away! It would become offensive and her home unpleasant. So does the life become which allows ill will to accumulate.

Have mercy, O God of love, upon all misguided souls who cling to animosity, and teach us the divine art of forgiving. Amen.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot shitko OK. Me malee takee krasne svyatkee. Nashi krayanee preshlee iz New Yorka. Ohne brought shunku ee hrutku, a yah mala the rest of the things. Me malee takee good talk. Me balakalee doh vechera.

Yak holidays finished yah peeshla za job nah fast food place. Yah find out za job kolee me husband ee yah went nah hamburgee a tam yah saw sign saying zhe ohnee hiring – you chhose your own hours, no age discrimination, no experience. Yah bulla a little down after excitement of holidays ee making pashkas ee nut rolls with zhenee ot Altar Society toh yah dumam mozhe good for me to get involved, to get out.

Yah dostala application, mala interview, dostala me uniform ee instructions ee in few days peeshla doh robotee. Ohne dalee me job putting burgers together.

At first, everything peeshlo OK. Traffic neh bull takee fast. Noh kolee it picked up yah dumam zhe yah scrazuyu! With mayonnaise, without mayo, with onion, without onion, with mustard, with or without tomato ee tak dalyeh.

Yah trying to keep up as best I can, then manager came doh meney ee said: "Anna, you have to make the orders just as they are given to you. I got several complaints."

Yah, yemyu kazhu zhe yah sorry ee yah try harder. No yah getting barz confused again. Then manager came to me again ee said: "Anna, I got a person here who is really raising a fuss, perhaps you can see how serious it is if he confronts you."

Yah said OK. Yah followed him doh offica a tam stoyet custommare eeh kretchit; "I didn't want a tomato slice on my burger. I want my money back." Yah saw zhe hamburg bull more than half eaten, noh yah decided to keep me cool. Yah tried to explain to him this was my first day, noh ohn wasn't interested. Anyhow, yah bulla taka polite until ohn said: "You dumb old lady, I don't know why you don't stay home watching soaps instead of trying to do a job right."

Aha, that got to me! Yah very quietly said: "You dumb pipsqueek. You too dumb to take the tomato slice off the burger without making such a fuss. Go bully someone else, besides you ate most of the burger and now you want you money back."

Nech, more to write. Budte zdrove.

Time on my hands,
Hanya.

CONSECRATION OF A BISHOP

So few have the privilege of being at the consecration of a bishop. Some will be fortunate to attend the consecration of Bishop Inokenty (Fr. George Gula) in Anchorage, Alaska in September 1995.

The service itself is broken into two parts: the Election of the Bishop and the Consecration. The formal Election is a very short service which starts by telling the person that he has been selected. This is followed by his formal acceptance and a short set of prayers.

The Consecration usually takes place on the following day. This is a very moving service full of actions and symbolism. Perhaps, one of the most momentous occurs at the beginning of the service when the bishop-elect is questioned concerning his beliefs. He must answer loudly and clearly so that his declaration is heard by the bishops who are consecrating him and by the people present who will pronounce him "Worthy-Axios" or "Non-Worthy."

The first profession of faith is the reciting of the Nicene Creed, which is familiar to most Orthodox.

For the second profession of faith, he is asked how he believes concerning the Trinity and the coming into the flesh of the person of the Son and Word of God. To this he answers with an expanded Nicene Creed for example at the very beginning he says: "I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: (Added is) For he is without beginning, unbegotten, and without cause, but is himself the natural beginning and cause of the Son, and of the Spirit." This continues through the whole creed. At the end of this second profession, he acknowledges the icons and that Mary The Birth-giver of God bore in the flesh – Christ.

The third profession is different. He is asked to declare what he thinks concerning the Canons of the Holy Apostles, and of the Holy Fathers, and the traditions and regulations of the Church. He promises to uphold all mentioned but there are a few other promises he makes. One is to "firmly hold and zealously to teach the people entrusted to me, and not to devise anything whatsoever which is contrary to the (Church)." He also promises to with all "diligent heed to guard the flock committed to him against all heresies of doctrine." From this we see that bishops promise not to bring change in dogma or tradition but to uphold them.

There is much more to this service of Consecration of a Bishop. Privileged are those who can be present and shout "Axios."

BASIC FACTS (2)

The doctrine of the Orthodox Church is founded in Holy Scriptures, Holy Traditions, and the decisions of the seven Ecumenical Councils. These are not separate and distinct categories but mesh to form the character of the Church.

For example, Holy Scriptures are interpreted in accordance with tradition and the teachings of the seven Ecumenical Councils. In fact, the Holy Scriptures were selected by the Fathers of the Councils especially noted in Canon 60 of the Laodicia held in 343-381 and the Apostolic Canons-Canon 85. The selections of books in the King James Bible is almost the same as these listings; but the Orthodox and the Roman Catholic Church add the Aprocrypha.

Holy Scriptures are interpreted in accordance with the Holy Traditions, the teachings of the seven Ecumenical Councils and the Holy Fathers. Private, interpretation by individual believers is not allowed. This is in holding with 2 Peter 1:20, 21 where he says: "no prophecy of scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

In the 2nd century St. Irenaeus of Lyon (now in France) wrote: "For the apostles, like a rich man in a bank, deposited with her (the Church) most copiously everything which pertains to the truth. And everyone who wishes, draws from her the drink of life. For she is the entrance to life, while all the rest are thieves and robbers. That is why it is surely necessary to avoid them, while cherishing with the utmost diligence the things pertaining to the church, and to lay hold of the tradition of truth."

Following these rules, there are no Commentaries on the Bible in the Orthodox Church aside from sermons made by the Holy Fathers.

****

A smile is a curve that can set a lot of things straight.

Dabs of Thoughts

Satan may ring your doorbell, but you do not have to invite him to dinner.

According to Orthodox tradition, women monastics are said to live in women's monasteries not convents.

Sorrow, like rain, makes roses and mud.

In Greek tradition, the Holy Cross is decorated with basil leaves instead of flowers on the Holy Day of the Elevation of the Cross. Rosewater is used in the blessing instead of water.

The number of bivocational pastors who hold a "full-time" job and do "part-time" church work is growing.

Teamwork is not just important for Christians, it is essential. By definition Christians are team players. In his memorable letter to the Corinthians (1 Cor 12:20), St. Paul compares the Body of Christ (The Church) to the human body, telling us: "There are many parts, but one body."

What better armament for battle against all the devils of life than to turn to the Book of Acts to see how St. Paul and the early disciples (I'm thinking especially of St. Stephen, who was stoned for his faith), never lost that inner glow from the Holy Spirit that allows us to meet the daily battles of life and emerge victorious and triumphant in Christ.

Is the Church misplacing its emphasis by spending so much time, energy and funds on surveys, task forces, and strategic plans?

Sophocles said: "It is but sorrow to be wise, when wisdom profits nothing."

National Grandparents' Day is observed on Sept. 10. So many who are grandparents today never had the privilege of having known their grandparents for their parents came alone to this country "starting from scratch" a family and family traditions.

The prayers for catechumens must not be eliminated from the Divine Liturgy. Perhaps there are no learners in your parish but there are people worldwide who are studying about the Orthodox Christian faith with expectation of becoming baptized. We must pray for them.



EDITORS' NOTES

"O Holy Righteous Father Alexis, pray unto God for us."



"God is glorified in His saints"

While you are reading this, we should be in the Carpathian Mountain region visiting relatives and friends. We shall miss the acorns that start to fall from the oak trees around our house in Hunlock Creek. In past years, they came down so fast and there were so many that their pinging on the roof kept us from getting a good night's sleep. It became dangerous to walk on the grass surrounding the house because it was easy to twist an ankle or slip on the acorns. What is an annoyance for us makes for a lot of happy and well-fed squirrels. However, we should return in time to see the leaves start to change color, starting with the red maple.

Part of our tour will be spent in the Lemko area (Poland). Here we will have the opportunity to attend a service at the grave of the newly-sainted Maksym, a martyr for his faith. We will pray each for our own need and ask him: "O Holy Father Maksym, pray to God for us."

We live within a hundred miles of St. Tikhon's Monastery, where the relics of St. Alexis of Wilkes-Barre are located in the main church. Within these hundred miles are located thousands of Orthodox who are descendants of people whose lives were personally touched by St. Alexis. Yet aside from a flurry of activity around May 7, 1994, when he was recognized as a saint, he lies almost forgotten. It would appear that he should be moved to Wilkes-Barre, where he "fought the good fight." Certainly the cathedral has room to accommodate this luminary. If not perhaps the church where he preached and served, which is located a short distance from the cathedral and is used by the Polish Church only occasionally as a meeting hall, could be purchased and made into a shrine. If neither of these suggestions can be acted upon by the faithful of the anthracite area, where he started so many parishes, they should take upon themselves the honorable task of designing and funding a suitable reliquary whether he continues to rest at St. Tikhon's or is transferred to Wilkes-Barre.

On some ikons of St. Alexis, he is shown holding a scroll which reads: "This is the teaching of the Christian Orthodox Church, this is the teaching of your forefathers and your fathers. This is your faith, through which all of us will come to salvation. Hold to it! Amen."

The life of St. Alexis is detailed in an Acafist to him. We will make copies and send them an ikon to anyone who is interested. Please enclose $2.50 for the cost of printing and mailing.

"O Holy Fathers Alexis and Maksym, pray to God for us."

Fr. and Matushka Stroyen

MISSION FUND

Note in Chronology how evangelists are flooding Russia and are putting doubts in the minds of Orthodox not only overseas but in this country. It is frustrating to Orthodox to be able to do so little to counter this. Thank you L.C. Liberman, MD, Mary Homa, Ethel Watlock and the women of the Russian Orthodox Women's Mutual Aid Society of Pittsburgh.

****

Don't fence in suspicion.

A soft answer turneth away wrath: but grievous words stir up anger. (Proverbs 15:1)

A trade paper tells of a man who bought a farm and soon afterward met his next-door neighbor, who immediately asked, "Have you bought that farm?" "Yes." "Well, you've bought a lawsuit." "How so?" "Well, sir, I claim your fence is 10 feet on my side, and I'm going to court to prove it." "Oh, don't do that," said the new owner, "if the fence is on your side of the line, we'll just move it back." "Do you mean that?" asked the neighbor. "Of course I do," was the reply. "Well, then," said the neighbor, "the fence stays where it is."

Master, we have been very slow to learn the wisdom of the second mile. Teach us to radiate and create in others a spirit of good will. Amen.

•Kitchen Corner

pint sized canning jars in boiling water. Fill with relish, seal and process in boiling water to cover for 10 minutes. Remove jars and let rest until relish comes to room temperature. Store in cool, dry place.

BIRTHDAY

On September 8/21 we honor the birthday of the Mother of God. The hymn or tropar for this day gives the reason for the commemoration. In essence, it says that her birth proclaimed joy to the whole universe for from her came Christ, who is the Sun of Righteousness. He destroyed the curse and bestowed a blessing upon us. He also gave us the hope of resurrection by bringing death "to naught."

Although there is very little direct mention of the life of the Mother of God in Holy Scripture, the holy tradition of the Church has preserved for us the story of her Nativity as has the Protoevangelism of James, which is one of the books in the Apocrypha and is believed to have been written in the year 170-180. (See article on Basic Facts.)

From these we learn that the Mother of God was descended from the royal house of David and the priestly line of Aaron. Her parents lived in Nazareth and were fairly well off. They were religious people. Her father Joachim divided his income into three parts: one part he gave to God, the second he gave to charity, and the third part he kept for his own use.

Joachim and his wife Anna were childless; because of this they had to bear the disdain of their fellow Jews because childlessness was looked upon not only as an absence of God's blessing, but as a punishment from God. They prayed constantly for a child and "tried everything." Finally, after over 50 years of marriage and in their older years they became parents of a child whom they called Mary. Friends and relatives came to rejoice at the birth of this long-desired child and everyone glorified God, whose pleasure it was to perform such a miracle.

The Holy Day is listed among the 12 major feast days of the Church. This means that unnecessary work should be avoided and a church service should be attended.

****

It isn't the load that breaks you down, it's the way you carry it.



There are always so many jokes about people trying to give away zucchini which they have grown in their gardens. They can give me as much as they like, I will be most grateful. I share a Zucchini Relish recipe with you. Why not try it instead of the regular hamburger relish you purchase in the store. Use it with hamburgers, hot dogs or with cold meats and sandwiches. It sure compliments baked beans. Take a bowl along to that next cookout.

Zucchini Relish

5 cups grated zucchini
2 cups grated onions
6 1/2 teaspoons pickling salt
1 cup finely diced green pepper
1 cup finely diced red pepper
2 1/4 cup sugar
1 1/4 cup white vinegar
2 teaspoons nutmeg
2 teaspoons dry mustard
1 1/2 teaspoons turmeric
1 1/2 teaspoons cornstarch
1 teaspoon celery salt
1/4 teaspoon black pepper

Place zucchini, onions and salt into bowl, mix well, cover and refrigerate overnight. Next day drain well in fine strainer. Rinse under cold water and let drain again for 1 hour. Place into large, heavy pot. Add remaining ingredients. Bring to boil, set heat down and simmer for 30 minutes, stirring frequently. If you will be using it in the next four weeks – cool completely and store in a covered container in refrigerator. If you wish to keep longer than 4 weeks, sterilize 3 or 4

(Continued on Page 29, Col. 3)

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621
Subscription: $6.00 a year or
$10.00 for 2 years.

$.......................................for..year(s)

Name..

Address...

City...

State ....Zip...

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.



September 1995

1 2 Cor 4:13-18
2 1 Cor 19:3-12
3 1 Cor 15:1-11 - Sunday
4 2 Cor 8:7-15
5 2 Cor 8:16-9:5
6 2 Cor 9:12-10:5
7 2 Cor 10:7-18
8 Phil 2:5-11
9 1 Cor 2:6-9
10 1 Cor 16:13-24 - Sunday
11 2 Cor 12:10-19 - St. Maksym
12 2 Cor 12:20-13:2
13 2 Cor 13:3-13
14 1 Cor 1:18-24
15 Gal 2:6-10
16 1 Cor 1:26-29
17 2 Cor 1:21-24 - Sunday
18 Gal 2:11-16
19 Gal 2:21-3:7
20 Gal 3:15-22
21 Gal 3:23-45
22 Gal 4:8-21
23 1 Cor 4:17-15:5
24 2 Cor 4:6-15 - Sunday
25 Gal 4:28-5:10
26 Gal 5:11-21
27 Gal 6:2-10
28 Eph 1:1-9
29 EPH 1:7-17
30 1 Cor 10:23-28

BIBLE STUDY

What happens to us after we die?

The 15th chapter of 1st Corinthians as a whole contains two main themes: the assertion that the resurrection of the dead will really take place and an attempt to describe what the resurrection life will be like. Throughout the discussion, St. Paul indicates that he does not think of this as a purely spiritual existence but as a life in which the restored human personality will possess some kind of bodily form.

St. Paul seems to believe that the resurrection life does not begin for the individual Christian immediately at death. The resurrection of all Christians together is to take place at the same moment, at the coming of Christ.

The reason St. Paul dealt with the topic in the 1st Epistle (Letter) to the Corinthians was because some Christians in Corinth were denying that there there would ever be a resurrection of the dead. It is quite likely that there were several different ideas about the future state going around among the Corinthians, and that the one thing they had in common was a denial of the resurrection of a body.

St. Paul's argument began with a reminder of the basic facts of the Christian faith, chiefly the fact of the Resurrection of God's Son, Jesus Christ, an event well-attested by a number of reliable witnesses. St. Paul says that the fact of the Resurrection of Our Lord from the dead shows that it belongs in the fundamentals of the gospel, which he and the other Apostles proclaimed, and shows how well it was established by proof.

The Holy Fathers of the Ecumenical Councils, held in the beginning centuries of the Church (325), included this statement in the Creed which we recite: "I look for the resurrection of the dead and the life of the world to come."

ALASKA FUND

We will miss corresponding with Archbishop Gregory, who retired. He will go down in history as a bishop whose chief concern was the spiritual life of those under his care. He is one of the last bishops with ties to the traditional Russian Orthodox culture. May he enjoy many more years of writing and guiding those who seek his counsel. Thank you MD, Mary Homa and Ethel Watlock for helping to send Orthodox literature to Alaska.

WINTER GRACE

Your present situation may not be to your liking. Perhaps you are dissatisfied, discouraged and depressed. You are feeling the effects of too many years or must depend on others for help in carrying on from day to day.

Put the matter in God's hands. If He wants you elsewhere, He will lead you there, providing you are amenable to His will.

But perhaps He wants you where you are. In that case He will help you to adjust to the situation. He will help make you content, perhaps even grateful for present opportunities. Learn then the great art of doing the best you can, with what you have, where you are.

When you do this, you learn how to reach the better condition or how to make your present situation a better one.

The secret of contentment is well told in Phil 4:11-13: "I have learned in whatever state I am, to be content: I know how to be abased (face loss of dignity or prestige), and I know how to abound (enjoy plenty). Everywhere and in all things I have learned both to be full and to be hungry, both to abound (enjoy plenty) and to suffer need. I can do all things through Christ who strengthens me."